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NEW ERA OF THE ENGLISH LANGUAGE

AND

ENGLISH LITERATURE IN INDIA;

OR,

AN EXPOSITION OF THE

LATE GOVERNOR-GENERAL OF INDIA'S LAST ACT,

RELATIVE TO THE PROMOTION OF EUROPEAN LITERATURE
AND SCIENCE, THROUGH THE MEDIUM OF THE ENGLISH
LANGUAGE, AMONGST THE NATIVES OF THAT
POPULOUS AND EXTENSIVE PROVINCE
OF THE BRITISH EMPIRE.

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THE LATE
GOVERNOR-GENERAL OF INDIA'S
LAST ACT, &c.

INTRODUCTION.

THE ignorance and the apathy that so generally prevail in this country, even among the intelligent and well-informed, relative to India, has furnished an unceasing theme of lamentation to all who long for the amelioration of its teeming millions. "With the general or local histories of the nations and tribes of Hindustan," remarks Coleman, "the positions of the several states with each other; the varieties in the people; or with their religion, their customs, or their manners, even the well-informed parts of European society have been almost as little acquainted, as if this important and valuable portion of our empire had been placed within the ice-bound regions of the frozen ocean." "Neither our long intercourse with India," repeats Thornton, "nor the splendour of our commerce and our conquests there—neither the intrinsic importance of the subject, nor the repeated and animated discussions which it has excited in the British Parliament, have secured to it that degree of popular attention which it deserves. Statesmen of eminent name have observed and lamented this fact, which, considering the intense interest which has been taken in matters little less remote, and certainly not of greater importance, appears both inconsistent and inexplicable." "The English," re-echoes Knight, "so long lords paramount in Hindustan, have scarcely yet begun at home to reflect upon the splendour of their empire. Such as have not, by accidental circumstances, been forced upon the study of the institutions and people of India, generally, in truth, regard the subject with an indolent disdain as somewhat barbarous, commercial, below the attention of a gentleman. But this is merely an excuse for persevering in a truly barbarous ignorance of one of the most remarkable nations and countries on the globe."

But why, it may be asked, why all this "barbarous ignorance?" why all this "inconsistent and inexplicable" apathy? "There is nothing," exclaims Knight, "in the history of European despotsisms,

which should lead us, under any view of the matter, to prefer it as an object of study to the history of India, which, whatever may be its geographical position, is now, as much as Surrey or Middlesex, a part of the British Empire. If in reading history, amusement alone be sought, nothing can more abundantly furnish it than the recital of the actions of that amazing series of barbarous conquerors who have succeeded each other on that extraordinary scene. If we desire to make a knowledge of history subservient to a more philosophical appreciation of human nature, we have, in the invincible perseverance and passive resistance of the Hindus, examples of the force of opinions in influencing the destinies of mankind, more singularly striking than are furnished by the history of any other people, if we perhaps except the Jews”

Somewhat in the same strain might I thus continue. If poetry and romance and chivalry be an object of pursuit.—Are there not ample stores of poetic effusion and romantic legend that might not be disclaimed as unworthy by any of the older nations of Europe,—and are the records of any state more crowded with the recital of daring adventures and deeds of heroism than the annals of Rajasthan? If philology—Where can we find the match of the Sanskrit, perhaps the most copious, and certainly the most elaborately refined of all languages, living or dead? If antiquities—Are there not monumental remains and cavern temples scarcely less stupendous than those of Egypt,—and ancient sculptures, which, if inferior in “majesty and expression,” in richness and variety of ornamental tracery, almost rival those of Greece? If natural history—Where is the mineral kingdom more exuberantly rich, the vegetable or animal more variegated, gorgeous, or gigantic? If the intellectual and moral history of man—Are there not masses of subtle speculation and fantastic philosophies, and infinitely varied and unparalleled developments of every principle of action that has characterised fallen degraded humanity? If an outlet for the exercise of philanthropy—What field on the surface of the globe can be compared to Hindustan, stretching from the Indus to the Ganges, and from the Himalaya to Cape Comorin, in point of *magnitude and accessibility combined*, and *peculiarity of claims on British Christians*—the claims of not less than A HUNDRED AND THIRTY MILLIONS OF FELLOW-SUBJECTS, sunk beneath a load of the most debasing superstitions, and the crudest idolatries that ever polluted the surface of the earth, or brutalized the nature of man?

Trusting, however, that the brand of “barbarous ignorance,” as to every thing Indian, will speedily be removed from our community; and that the claims of India will ere long be universally responded to, in proportion to their transcendant greatness, I now proceed to illustrate an enactment that promises to form a *new epoch* in its history.

THE ENGLISH EDUCATION ACT.

One of the last acts of Lord William Bentinck's administration, was the promulgation of the following resolutions on the part of the supreme government of British India :—

*Fort-William General Consultation,
7th March 1835.*

The Governor-General of India in Council has attentively considered the two letters from the Secretary to the Committee,* dated the 21st and 22d January last, and the papers referred to in them.

1st, His Lordship in Council is of opinion, that the great object of the British Government ought to be the promotion of European literature and science among the natives of India; and that all the funds appropriated for the purposes of education, would be best employed on English education alone.

2d, But it is not the intention of his Lordship in Council to abolish any college or school of native learning, while the native population shall appear to be inclined to avail themselves of the advantages which it affords; and his Lordship in Council directs that all the existing professors and students at all the Institutions under the superintendence of the Committee, shall continue to receive their stipends. But his Lordship in Council decidedly objects to the practice which has hitherto prevailed of supporting the students during the period of their education. He conceives that the only effects of such a system can be to give artificial encouragement to branches of learning which, in the natural course of things, would be superseded by more useful studies; and he directs that no stipend shall be given to any student that may hereafter enter at any of these Institutions, and that when any Professor of Oriental learning shall vacate his situation, the Committee shall report to the government the number and state of the class in order that the government may be able to decide upon the expediency of appointing a successor.

3d, It has come to the knowledge of the Governor-General in Council, that a large sum has been expended by the Committee on the printing of Oriental works; his Lordship in Council directs that no portion of the funds shall hereafter be so employed.

4th, His Lordship in Council directs that all the funds which these reforms will leave at the disposal of the Committee, be henceforth employed in imparting to the native population a

* What Committee is referred to in this, and the subsequent paragraphs, will be found explained in the illustrations that follow.

knowledge of English literature and science through the medium of the English language ; and his Lordship in Council requests the Committee to submit to Government, with all expedition, a plan for the accomplishment of this purpose.

(A true copy.)

(Signed) H. T. PRINSEP,
Secretary to Government.

In order to estimate aright the real nature and importance of this Government enactment, it is necessary to enter into various minute details. These may appear to many dry and uninteresting. But it must be borne in mind that my purpose is not to gratify the superficial or amuse the frivolous, but to inform the studious, and interest if possible the FRIENDS OF INDIA.

That the subject may be rendered as intelligible as possible to those unacquainted with the state of things in the East, I shall endeavour, *first*, to illustrate the *nature* and *amount* of the change effected by this Act in the Government schemes of education : *second*, advert to some of the *reasons* that tend to vindicate the *propriety* and *excellence* of the change ; and, *third*, point out some of its *legitimate tendencies*, and *ultimate effects* on the *national mind* of India.

PART I.

Let us endeavour to ascertain the *nature* and *amount* of the change effected by this Act in the Government schemes of education in India.

The various materials designed to illustrate this head, I shall dispose of in a series of statements, corresponding successively with the above resolutions that compose the Government enactment.

I. In order to convey the full force of the *first* resolution in the series, we may at once embody the *original design* of Government in the following proposition :—*The open, avowed, and leading object of the British Government in India, up to the 7th March, 1835, was the promotion of Oriental literature and Science** chiefly among the higher and more influential classes of the natives.

This proposition may be established, 1st, by a reference to the *declared sentiments* of the *official organs* of Government ; and, 2d, by a reference to their *general uniform practice*.

1st, The Indian Government having at an early period established

* The general *nature* of Oriental literature and science, as well as the *pernicious tendency* of the larger moiety of the different systems, will be best illustrated when we come to treat of the *second* leading head ; or the *reasons* that tend to vindicate the *propriety* of the change.

a Mahamadan College at Calcutta, and a Sanskrit College at Benares ; and the British Parliament, on the renewal of the Honourable East India Company's charter in 1813, having enjoined one lakh of rupees (£10,000) annually, to be devoted to native education, the Executive in Calcutta deemed it proper to organize a Board of Management, under the designation of "the Government Committee of Public Instruction." This Committee is composed of the officers whom the Government specially appointed to that duty, with exception of the Secretary in the general department, who is *ex officio* member.

The duties of the Committee, says the Secretary* in one of his reports, are to superintend the various native colleges and seminaries established, supported, or assisted by the government of Bengal ;† to direct the course of study pursued at each, and to receive periodical reports of the examinations held at them ; to receive and audit the monthly bills of each, and in most cases to pay to them their several appropriations ; to receive monthly the sums payable by Government to the various Colleges, or the general Education Fund, and when not payable as above, to place them in account with the Government Agents, and from time to time to direct their being laid out in particular securities ; to receive and decide upon proposals for composing, translating, editing, and preparing or printing works likely to be serviceable to the colleges ; and to procure and furnish such books as may be required. The Committee is the channel of all correspondence with Government on the subject of native education, and furnishes an annual report of the proceedings of the different colleges, made up from the reports of the examinations, as well as accounts of the printing and distribution of books, and the state of the funds.

It is to this Committee, thus officially constituted the organ of Government, that reference is so frequently made in the above cited resolutions of the 7th March 1835.

What then were the principles by which this Government Committee professed to regulate their proceedings up to this date ?

In a despatch from the Honourable the Court of Directors, under date the 18th February 1821, on the subject of the educa-

* The Secretary to the Committee here mentioned, was H. H. Wilson, Esq., now Professor of Sanskrit in the University of Oxford.

† It is well to mention here once for all, that all the statements which follow refer *exclusively to the Presidency of Bengal*. In the Presidencies of Madras and Bombay, native education, though not neglected, has not been encouraged by Government to the same extent as in Bengal. Besides, not having authentic official documents relative to educational operations in these Presidencies in my possession, I think it best to confine my remarks entirely to a department connected with which I happen to possess papers, accurate and authoritative beyond the possibility of contradiction.

tion of the natives of British India, it was suggested, that, though "in the institutions which existed on a particular footing, alterations should not be introduced more rapidly than a regard to existing interests and feelings would dictate,"—and though aware of the necessity of "consulting the prejudices of the Mahamniadans and Hindus,"—yet, the attempt to introduce "improved methods and objects of study," should be constantly kept in view. In reference to this despatch, the Committee addressed a joint letter of explanation, to Lord Amherst, Governor-General in Council, dated Fort-William, 18th August 1824—unfolding their principles and vindicating their proceedings. The nature of these may be gathered from the following extracts, from this explanatory letter.

"In the first place, without denying that the object of introducing European literature and science, may have been somewhat too long overlooked, it may be questioned whether the Government could originally have founded any other seminaries than those which it actually established: viz., the Calcutta College, to teach Mahammadan literature and law, and the Benares College to teach Sanskrit literature and Hindu law. It may be added, what else had the Government to offer on an extensive scale? What means existed of communicating any thing but Mahammadan and Hindu literature, either by teachers or books? It was, therefore, a case of necessity; and almost all that the Government, in instituting a seminary for the higher classes, could give, or the people accept, through such a channel, was Oriental literature Mahammadan, or Hindu."

"The Honourable Court, however, seem to think that the same circumstances no longer impede the introduction of useful knowledge, and that in establishing a College in Calcutta, it should not have been restricted to the objects of Hindu learning; on this point, we beg to observe, that the new Sanskrit College in Calcutta was substituted for two colleges, proposed to be endowed at Tirhut and Nuddiya, the original object of which was declaredly the preservation and encouragement of Hindu learning. It is, however, of more importance to consider, that the Government had in this, as well as in former instances, little or no choice; and if they wished to confer an acceptable boon upon the most enlightened, or at least, most influential class, of the Hindu population—(the learned and Brahmanical caste)—they could do so only by placing the cultivation of Sanskrit within their reach: any other offer would have been useless: tuition, in European science, being neither amongst the sensible wants of the people, nor in the power of the Government to bestow."

"As long as this is the case; and we cannot anticipate the very near extinction of such prejudice—(*i. e.*, against European learning)—any attempt to enforce an acknowledgment of the

superiority of intellectual produce amongst the natives of the West could only create dissatisfaction. The actual state of public feeling is, therefore, we conceive, still an impediment to any general introduction of Western literature and science."

Such was the decisive language of the Committee in 1824. With what invariable consistency they continued to adhere to views and principles so deliberately formed and adopted, may be inferred from a few passages in the conclusion of their report, dated December 1831.

"A review," say they, "of the different establishments, under the charge of the Committee, will indicate the principles by which their proceedings have been regulated, and which have been acted on in compliance with the injunctions of the Honourable Court of Directors, as well as in consequence of their own convictions, as stated in a letter to Government, explanatory of their views, dated 18th August 1824."

"The Committee has, therefore, continued to encourage the acquirements of the native literature of both Mahammadans and Hindus, in the Institutions which they found established for these purposes, as the Madrissa (Mahammadan College) of Calcutta and Sanskrit College of Benares. They have, also, endeavoured to promote the activity of similar establishments, of which local considerations dictated the formation, as the Sanskrit College of Calcutta, and the Colleges of Agra and Delhi, as it is to such alone, even in the present day, that the influential and learned classes, those who are by birthright or profession teachers and expounders of literature, law, and religion, Maulavis,* and Pandits, willingly resort.

"In the absence of their natural patrons, the rich and powerful of their own creeds, the Committee have felt it incumbent upon them to contribute to the support of the learned classes of India by literary endowments."

Without multiplying more quotations of similar import, it must be remarked, that we have nothing to do with the *validity or invalidity of the reasons* adduced by the Government Committee in justification of their proceedings. These reasons may be well or ill founded: they may be weak or powerful. The simple and sole point we have at present to do with, is the *statement of fact* respecting the *object* so steadily and unchangeably pursued by them.

And from a perusal of the preceding extracts from their own letters and reports, does it not appear, with a redundancy of evidence, that the *open, avowed, and leading object*, was the promo-

* Maulavi is a Mahammadan learned in Arabic and Persian literature. Pandit is a Hindu Brahman learned in Sanskrit literature.

tion of *Oriental literature and science* among the higher and more respectable classes of Mahammadans and Hindus?

2d, Let us next direct our attention to the *general uniform practice* of the Committee.

This *practice* will shew with what fidelity their avowed principles were carried out into actual development, and to what extent their primary object had been attained.

The principal institutions* established, with the design of *practically realizing the great objects* contemplated by the Indian Government, were the following :—

THE MAHAMMADAN COLLEGE OF CALCUTTA.

This college was founded by Warren Hastings, in 1781, to assist in preserving a knowledge of Persian and Arabic literature, and of Mahhammadan law, amongst respectable individuals of that persuasion. A building was erected for the college, and the expense provided by a grant of land in the neighbourhood of Calcutta, which was commuted, in 1819, for a fixed income of 30,000 Rs. (£3,000) a-year.

The following are the studies and the books :—

GENERAL LITERATURE. Makamat Hariri ; Nufhutul Yemen; Subah Moallakah ; Tarikh Timuri.

LOGIC. Shereh Tuhzeeb ; Kuthbi ; Mulla Jelalli.

RHETORIC. Mukhtasurul Mani ; Mutawal.

PHILOSOPHY. Maibuzi ; Sadra ; Shems Bazaiya.

LAW. Nur al Anwar ; Touzih ; Maselem Assabuth ; Shereh Vekaya ; Ashbahunnazair ; Hedaya ; Feraiz.

MATHEMATICS. Kholasset ul Hisab ; Arabic translation of Euclid.

MEDICINE. Shereh ashbah Nufeesa ; Uksari ; Sudeedee ; Tushreehool knlb ; Osteology in Persian ; Aneesool Mushherraheen.

SANSKRIT COLLEGE OF CALCUTTA.

This institution was first planned in 1821, in lieu of colleges at Nuddiya and Tirhut, which it had been in the contemplation of government, in 1811, to endow, at an annual charge of 25,618 Rs. (£2562). This sum was accordingly appropriated to the maintenance of the Sanskrit College of Calcutta ; and a farther sum of 5,000 Rs. (£500) was subsequently added to the appropriation, from the general education fund.

* The youths attending these institutions, were almost all from the more influential classes of natives. *None but the sons of Brahmans were ever admitted into any of the Sanskrit colleges.*

The studies and the books are as follows :—

GRAMMAR. The Mugdhabodha.

LITERATURE. Bhatti ; Raghu Vansa ; Kiratarjuniya ; Magha ; Naishadh ; Dasakumara ; Sakuntala ; Malati Madhava.

RHETORIC. Sahitya Derpana ; Kavya Prakasa.

ARITHMETIC. Lilavati ; Bij Ganita.

LOGIC. Bhasha Parichheda ; Siddhanta Muktavali ; Nyaya Sutra Vritti ; Vyaptyanugama of Gadhadhari ; Siddhanta Jagadisa ; Siddhanta Mathurana.

MEDICINE. Susruta ; Charaka ; Madhava Nidan ; Bhava Prakasa ; Chukradatta ; Vidyaharavali.

THEOLOGY. Vedantasara : Panchadasi ; Bhagavat Gita.

LAW. Manu ; Mitakshara ; Daya Bhaga ; Dayakrama ; Daya Tatwa ; Dattaka Chandrika ; Dattaka Mimansa ; Vivada Chin-tamani ; Tithi Tatwa ; Sudhi Tatwa ; Prayaschitta Tatwa.

THE BENARES COLLEGE.

This college was established by Mr Duncan in 1792, to preserve a knowledge of Sanskrit literature and Hindu law amongst the Pandits. In 1820, it was completely reorganized. The fund set apart for its support was 20,000 Rs. (£2,000) a-year from the revenue of the province. As, during several years, the full establishment was not kept up, a sum exceeding a lakh of Rs. (£10,000) was accumulated, the interest of which is now also applied to the support of the institution.

The studies and books are—

GRAMMAR. Five native* works.

RHETORIC. Five.

VEDANT THEOLOGY. Nine.

MIMANSA† PHILOSOPHY. Two.

LOGIC. Six.

SANKYA‡ PHILOSOPHY. Three.

PURANIC THEOLOGY. Two.

LAW. Thirteen.

ARITHMETIC AND ASTRONOMY. Fourteen.

ARABIC AND PERSIAN. Twenty-three, in different departments of literature and science.

THE AGRA COLLEGE.

This institution arose out of a bequest made by Gungadhar Pandit, of a portion of the rents of villages in the Agra and Alig-

* Having already given specimens of the names of these native works, it may suffice now to state simply *the number* studied in each department of Oriental knowledge.

† A species of metaphysico-theological philosophy.

‡ Another species of the same.

har districts, for charitable purposes and native tuition. Some interval elapsed before the funds were applied to any public object ; but upon the formation of the Committee of Public Instruction, it was determined that they would be most beneficially appropriated to the endowment of a college at Agra, for the education of both Muhammadans and Hindus. The amount of income thus applied is about 16,000 rupees (£1,600) a-year, besides the interest of 185,666 rupees, (£18,566,) which had accumulated since the period of the donor's demise. The object of the college is the instruction of both Muhammadans and Hindus, chiefly in Persian and Hindi. There are also Arabic and Sanskrit classes for those who have acquired previous proficiency in Hindi and Persian.

The studies pursued are—

ARABIC. Eight native works, in different departments of literature and science.

PERSIAN. Seventeen.

SANSKRIT. Ten.

HINDI. Seven.

THE DELHI COLLEGE.

This college was founded by the committee in 1824, at an allowance of 7,200 rupees (£720), afterwards extended to about £1,400 per annum. In the year 1829, the minister of his Majesty the king of Audh, Itirad ad Daulah, presented to the education fund 170,000 rupees (£17,000), for the promotion of Muhammadan education in the city of Delhi, the interest of which was appropriated to the support of the Delhi college, a like sum being withdrawn from the grant made from the general fund. The chief objects of the college were Muhammadan ; but the institution was opened also to Hindus, and a Sanskrit class attached to it.

The studies are—

ARABIC. Fourteen native works, in different departments of literature and science.

PERSIAN. Fifteen.

SANSKRIT. Five.

Besides these native colleges, there are other subordinate institutions for the advancement of Orientalism, supported by the Government Committee, but the above-mentioned are the *principal* ones in *actual* operation. The brief notices here inserted respecting them have been variously selected, compiled, or abridged from the official Report, dated December 1831. By that time the educational schemes of the Committee had attained to their destined maturity. That *no modification* or *extension* was then contemplated, is evident from the concluding sentence of their financial statement, which is as follows : “ It is obviously, therefore, out of the power of the Committee to extend the support given to native education beyond the present Establishments ; and it is now

necessary to limit their attention to the maintenance of these in an effective condition." Accordingly we find, that such as their principles, objects, plans, and institutions were in December 1831, such they continued to be without material change till the 7th March 1835;—the ominous day that sounded the death-knell of the old system, and ushered in the new.

Now, let any one for a moment glance at the list of *studies* pursued, and *books* employed in the principal institutions supported and superintended by the Government Committee of Public Instruction in the Presidency of Bengal, and say, whether it has not amply vindicated the sincerity of its *profession*, by corresponding practice? And whether the *practice*, naturally arising from the *principles* so zealously professed, does not tend incontrovertibly to substantiate the proposition with which we set out, viz., that "the *open, avowed, and leading object* of the British Government in India, up to the 7th March 1835, was the *promotion of Oriental literature and science chiefly among the higher and more influential classes of the natives?*"

Let this proposition, therefore, so satisfactorily proved by a reference both to the *declared sentiments* and the *general practice* of the Government Committee, be now contrasted with Lord W. Bentinck's *first declaration*, viz., that "his Lordship in Council is of opinion that the *great object* of the British Government ought to be the promotion of *European literature and science among the natives* of India*, and that *all the funds appropriated for the purposes of education would be best employed on English education alone;*"—and say, whether it does not most vividly portray the significance of that declaration, as well as the *radical change of principles and of object* thereby effected!

II. In prosecution of my first object, viz., to ascertain the *nature* and *amount* of the change effected by Lord William Bentinck's enactment, I now proceed to illustrate the *second resolution* therein contained.

Faithful to their avowed principles, and in perfect consistency with their avowed object, the Government Committee had, from the first, sanctioned and employed native Professors of the different branches of learning already enumerated. To learned Brahmins or Pandits, to learned Mussalmen or Maulavis, fixed salaries were allotted. Certain stipendiary allowances were also granted to the great majority of the students, during the whole period of their college curriculum.

In 1831, when the schemes of the Government Committee had

* That is, among the natives of India *generally*, high caste and low caste, influential and uninfluential, without any invidious distinction of persons or worldly condition.

become fully matured, the establishment of the different Colleges was as follows :—

MAHAMMADAN COLLEGE, CALCUTTA.

1 Head Maulavi, per month,	- - - -	rupees,* 300
3 Maulavis, at 100, 80, 60,	- - - -	240
3 Assistants, at 60, 50, 40,	- - - -	150
1 Librarian,	- - - -	32
1 Tabeeb, also Medical Professor,	- - - -	100

Eighty pupils, who, besides apartments in the College, had fixed *monthly* stipends ; those of the first class, 10 rupees, of the second, 8, and of the third, 5—average about 600. All these items, together with the salary of the European secretary and native deputy, board† of the students, servants and contingencies, amount to an annual disbursement of 30,000 rupees, (£3,000.)

SANSKRIT COLLEGE, CALCUTTA.

3 Grammar Pandits, per month,	- - - -	rupees, 160
1 Pandit of Sahitya, or Literature,	- - - -	80
1 Do. of Alankar, or Rhetoric,	- - - -	80
1 Do. of Arithmetic and Algebra,	- - - -	80
1 Do. of Nyaya, or Logic,	- - - -	80
1 Do., Law,	- - - -	80
1 Do., Medicine,	- - - -	60
1 Do., Vedanta, or Theology,	- - - -	80
2 Librarians,	- - - -	60
30 Pupils, at 8 rupees each,	- - - -	240
70 Do. at 5 do.,	- - - -	350

These, with the other items of salary to the European secretary, servants, and contingencies, &c., amount to the annual sum of 30,000 rupees, (£3,000.)

BENARES COLLEGE.

2 Grammar Pandits ; 1 Literature do. ; 1 Vedanta ; 1 Mimansa ; 1 Sankhya ; 1 Logic ; 1 Puranas ; 1 Law ; 2 Astronomy ; 1 Maulavi ; 1 Munshi, or Persian teacher ; 1 Librarian ; 162 scholars, with monthly allowances.

These, with other items, make the total *annual* expenditure 26,000 rupees, (£2,600.)

* The average value of a rupee in India, for the last few years, has been *two shillings*.

† In a note of the Secretary of the Committee of Public Instruction, it is stated, that “the board and tuition of each student costs 320 rupees (£32) per annum,—a rate greatly exceeding the expenditure on the pupils of any other institution.”

AGRA COLLEGE.

2 Maulavis, (Arabic;) 1 Head Munshi, (Persian;) 3 Assistants; 1 Arithmetic; 1 Pandit, (Sanskrit;) 1 Head Teacher, (Hindi;) 2 Assistants; 1 Arithmetic; 43 students (Persian;) 30 do., (Hindi,) with monthly stipends.

These, with other items, amount to the annual sum of 16,000 rupees, (£1,600.)

DELHI COLLEGE.

4 Maulavis, (Arabic;) 5 Munshis, (Persian;) 1 Pandit, (Sanskrit;) 300 students, with monthly stipends.

These, with other items, amount to an annual disbursement of 16,800 rupees, (£1,680.)

HUGLI COLLEGE.

This institution was not formerly named, because it had not, when the last report appeared, come into actual operation.*

Considerable funds were left by an individual of the name of Haji Muhammad Mohsen, about the year 1807, for the endowment of certain charitable establishments in the town of Hugli, thirty miles to the north of Calcutta. But the intentions of the testator were imperfectly fulfilled by the persons intrusted with their execution, and part of the funds were unavailable, pending the decision of an appeal to the king in council.

The funds thus under litigation had accumulated, in 1831, to the extent of 747,000 rupees, (£74,700.) And these having at length been placed, by the decision of the Privy Council, at the disposal of the Government, it was resolved that the sum should be applied to the establishment of a Muhammadan College at Hugli, under the superintendence of the general committee. The interest of the accumulated fund, that has been appropriated to defray the annual expense of this projected institution, is 37,370 rupees, (£3,735.)

Besides these collegiate institutions, the Government support several elementary schools, where instruction is given in some of the vernacular dialects of Eastern India; such as the Urdu, (vulgarly styled Hindustani,) Hindi, and Bengali. These are:—

The Bhagulpur school,	annual expense,	£360	0	0
Ajmere ditto,	- - - - -	360	0	0
Chinsura ditto,	- - - - -	720	0	0
Allahabad ditto,	- - - - -	120	0	0
Saugor ditto,	- - - - -	120	0	0
Cawnpore ditto,	- - - - -	480	0	0

Total annual expense,	£2,160	0	0
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* Since this was written, the Institution has been opened. See Appendix.

But as these seminaries are of a more popular character,—initiating, as they are designed to do, the pupils into an acquaintance with the *vernacular* tongues,—we may, without at all weakening the conclusion, pass them by in our present reckoning.

Let us now collect into one view, the sums appropriated to the support of the higher institutions, or colleges :—

Mahhammadan College, Calcutta,	-	£3,000	0	0
Sanskrit College,	- - - -	3,000	0	0
Benares College,	- - - -	2,600	0	0
Agra College,	- - - -	1,600	0	0
Delhi College,	- - - -	1,680	0	0
Hugli College,	- - - -	3,735	0	0
		<hr/>		
		£15,615	0	0

Here, then, is a grand total of *nearly sixteen thousand* pounds sterling *annually* expended, altogether independent of the sums* lavished on the building and repairs of colleges, and the printing and purchase of Oriental works. Expended on what?—chiefly on salaries to learned native Professors, and stipendiary allowances to students—all, all for the promotion of Oriental literature and science, as found treasured up in the antiquated storehouses of Sanskrit, Arabic, and Persian!

So much for what the late Governor-General of India so justly designates the “artificial encouragement” given by the British Government to “branches of learning which, in the natural course of things, would be superseded by more useful studies.”

Let the reader now compare *this statement of facts* with that clause in the *second resolution* of Lord W. Bentinck’s enactment, wherein his Lordship “directs, that no stipend shall be given to any student that may hereafter enter at any of these institutions; and that when any Professor of Oriental learning shall vacate his situation, the committee shall report to the Government the number and state of the class, in order that the Government may be able to decide upon the expediency of appointing a successor;”—and, employing the former as a key to unlock the meaning of the latter, let him say whether it does not exhibit his Lordship’s enactment as fraught with significance and change!

III. We come now to the *third* resolution, which refers to the sums expended on the printing and purchase of standard works in the learned languages of India—Sanskrit, Arabic, and Persian.

The attention of the Committee, says Professor Wilson, in his

* These sums have not been small. The edifice for the Sanskrit College of Calcutta cost the Government £12,000. About the same amount was expended in erecting the Madrissa, or Muhammadan College.

report for 1831, was early directed to the necessity of supplying the different establishments under their control with printed books, in place of the comparatively rare, costly, and inaccurate manuscripts which alone were available. In order to secure the correctness of their publications, as well as to issue them at a cheap rate, the Committee found it advisable, in the first instance, to establish a printing press of their own.

The operations of the Committee's press being inadequate to the demand for books, the Committee has subscribed liberally to the publications of individuals at other presses, and has been an extensive purchaser of books for the use of various institutions.

The books thus supplied, vary in character according to the seminaries and purposes for which they were designed. For the Hindu Colleges, the works are chiefly standard compositions in Sanskrit, and especially such as form a course of study in each department. Of Persian and Arabic books, great numbers have been printed by native Maulavis and Munshis, either in former periods, or with the encouragement of the Committee. The Committee's printing in Persian and Arabic, has, therefore, been less extensive in proportion, but it has been considerable, and several valuable works have been published.

The following is a statement of books subscribed for, purchased, and printed, from 1824 to April 1831 :—

SANSKRIT.

Subscribed for. Copies of Bhagavat; Hitopadesa; Vyavastha Retna Mala; and Dhatu Patha.

Purchased. Copies of Panini Sutra; Magha Kavya; Hemachandra Kosha; Nalodaya; Vedanta Sara; Haravali Kasha; Medini; Amera Kasha.

Printed. Mugdhabodha; Laghu Kaumudi; Bhatti Kavya; Siddhanta Muktavali; Bhasha Parichheda; Nyaya Sutra Vritti; Sahitya Derpun; Daya Tatwa; Vyavahara Tatwa; Daya Krama Sangraha; Daya Bhaga; Mitakshara; Manu Sanhita; Ravya Prakasa; Mrichhakoti; Vikramorvasi; Malati Madhava; Uttararama Charitra; Lilavati; Raghu Vansa; Maha Bharat; Mudra Rakshasa.

ARABIC.

Subscribed for. Copies of nineteen different works.

Purchased. Thirty-five.

Printed. Ten.

PERSIAN.

Subscribed for. Copies of five different works.

Purchased. Thirty-eight.

Printed. Six.

The average number of copies printed of each work was from four to five hundred.

Abstract of pecuniary charges.

Sanskrit.	Value of books subscribed for,	£194	0	0
	Do. purchased,	33	0	0
Arabic.	Do. subscribed for,	1,764	0	0
	Do. purchased,	482	0	0
Persian.	Do. subscribed for,	274	0	0
	Do. purchased,	639	0	0
<i>Printing.</i>	Total charges for printing Sanskrit, Arabic, and Persian books,	8,167	0	0
<i>Advance.</i>	Subscription to Kamus,	200	0	0
<i>Grant.</i>	For Sanskrit MSS.,	250	0	0
		£12,003	0	0

Such was the amount expended on Sanskrit, Arabic, and Persian books subscribed for, purchased, or printed, from 1824 to April 1831; an amount of not less than *twelve thousand pounds!*

During the *next two* years, the printing charges alone exceeded *four thousand pounds more*, besides the additional items for works subscribed for, or purchased. And these charges were *yearly increasing at an accelerated rate, up to the 7th March 1835*, when Lord W. Bentinck suddenly arrested the growing progress, by issuing the proclamation contained in the *third resolution*, viz.—“ It has come to the knowledge of the Governor-General in Council, that a large sum has been expended by the Committee on the printing of Oriental works: his Lordship in council directs, that no portion of the funds shall hereafter be so employed.”

IV. Following the order of the original resolutions, we come now to consider the change proposed to be effected, as to the *medium* of imparting our useful knowledge to the natives of India.

Though the great and leading object of the Government Committee was to encourage the study of Oriental literature and science, the gradual and ultimate introduction of the more improved literature and science of the West was not wholly overlooked. The *first* institution, however, in the Presidency of Bengal, for the dissemination of European knowledge through the medium of the English language, did *not originate* with Government. It arose under the joint auspices of individual English and native gentlemen, and was opened, for the first time, on the 20th January 1817. Through some mismanagement, the seminary soon lapsed into a state of comparative inefficiency, and threatened to sink into premature decay. In 1823, its rapid decline, and the diminution of the funds, compelled the native managers to apply to Government for assistance. This was granted, on condition that the Secretary of

the Public Instruction Committee should be appointed visitor of the College—which condition was cheerfully acceded to. From that time forward, the Institution, originally established by wealthy natives, in conjunction with certain European friends of education, became a Government Institution, commonly known under the name of *the Hindu College*. On it, between two and three thousand pounds a-year are expended in teaching English literature and science (apart from religion), through the medium of the English language.

Within the last few years, the Committee also began to append an English class successively to each of their principal Oriental Colleges.

To the Mahammadan College of Calcutta, an English class, under a head-master, at £240, and an assistant at £120 a-year.

To the Sanskrit College, Calcutta, do., head-master at £240, and assistant at £70.

To the Benares College, do., two masters, at about £200.

To the Agra College, do., head-master at £120, and writer at £50.

To the Delhi College, head-teacher at £240; assistant, £170; native assistant and monitors, £60.

From all this it appears, that instruction in European knowledge, through the medium of the English language, was not altogether neglected by the Government Committee. But from the excessive tardiness of their movements in this department, and the extreme scantiness of their support, it no less palpably appears, that in their estimation, it was, in all respects, a very secondary and subordinate object, to that of encouraging Oriental literature and science, as locked up in Sanskrit, Arabic, and Persian.

And meagre and inadequate as this support was, it does not appear that even this little had been rendered, in consequence of a due appreciation of the superiority of the English language, as a medium for conveying to the natives of India the literary and scientific treasures of the West. Far otherwise. In their vindictory letter of 1824, the Committee, in allusion to a suggestion of the Court of Directors, thus proceed:—“ But supposing that the disposition of the native mind was even as favourable as could be desired, we know not by what means we could at once introduce the improvements that, we presume, are meditated. The Honourable Court admit the necessity of employing *Hindu and Mahammadan media*, (*i. e.*, Sanskrit, Arabic, and Persian), but where are such to be obtained for the introduction of *foreign learning*? We must teach the teachers and provide the books, and by whom are the business of tuition and task of translation to be accomplished? Until the means are provided, it would be premature to talk of their application, and we must be content to avail ourselves of the few and partial opportunities that may occur.

for giving encouragement to the extension of a knowledge of the English language amongst those classes, whence future preceptors and translators may be reared. To do this with any good effect, however, we must qualify the same individuals highly in their own system as well as ours."

In this passage, the propriety of communicating European knowledge seems to be, though somewhat involuntarily, conceded by the Committee; but its immediate practicability is more than called in question; and why? Because, having first taken for granted "the necessity of employing Hindu and Mahammadan media," they next turn round and triumphantly ask, Where are the media to be found? Where the Sanskrit, Arabic, and Persian works that embody the "foreign learning" of the West? Where the profound scholars, conversant alike with Easteru and Western lore, that can undertake "the business of tuition and task of translation?" Alas! not one of the necessary works is to be obtained, and scarcely any of the teachers. What then is to be done?—Why, what else can be done, but rest "content to avail ourselves of the few and partial opportunities that may occur, for giving encouragement to the extension of a knowledge of the English language amongst those classes, whence future preceptors and translators may be reared?"

In all this specious reasoning, is it not abundantly manifest, that if European learning was to be communicated to the natives of India at all, *the favourite scheme of the Government Committee, was to impart it through the medium of the learned languages of India—Sanskrit, Arabic, and Persian?* And is it not equally manifest, that, with them, the study of the English language was to be encouraged, *chiefly in so far as it could be rendered subservient to the advancement of their own favourite scheme?*

The grand idea, that the English language should be employed as the best and most effective medium for throwing open the pure fount of European literature and science to the natives at large, met with no kindly or generous reception from the Committee. On the contrary, its leading members laboured to the last, in public and in private, in oral communications with friends, and recondite speculations from the press, to demonstrate the chimerical absurdity, and denounce the "ultra radicalism" of the attempt to substitute the English language as the *universal medium*, for conveying and naturalizing European knowledge in the East, instead of their own idolized Hindu and Mahammadan media,—the Sanskrit, Arabic, and Persian.

Accordingly, those of their number who were in any wise qualified, betook themselves to "the task of translation." A few works were gradually rendered into Sanskrit and Persian. One gentleman, who latterly distinguished himself as the *Coryphaeus*

of Orientalism, undertook the translation of several books into Arabic, and was thus remunerated:—

Arabic translation of Hooper's Anatomist's Vade Mecum,	-	-	£800	0	0
Do. Part of Hutton's Mathematics,	-	-	200	0	0
Do. Crocker's Land Surveying,	-	-	400	0	0
Do. Hooper's Physician's Vade Mecum,	-	-	600	0	0
			£	2000	0
				0	0

In the year 1834, however, in consequence of the admission of several new members, a brighter day began to dawn on the minds of the Committee. The progress of Sanskrit, Arabic, and Persian translations, was then temporarily arrested, pending the decision of the Supreme Government. "At the period when this change took place," says Mr Trevelyan, an enlightened member of the Committee, "*£6500 remained to be expended in completing Arabic translations of only six books!*"

At length, on the 7th March 1835, the final and anxiously expected decision was announced. And the short and apparently insignificant expression, "through the medium of the English language," with which the decree concluded, proved the irrevocable death-warrant of translations, at the Government expense, into Sanskrit, Arabic, and Persian.

The Orientalists were overwhelmed with amazement and dismay. Their gorgeous visions of literary monopoly and interminable self-aggrandisement vanished like a dream. In a moment, the old and fondly-cherished theory, that European knowledge could best be conveyed through the medium of the learned languages of India, exploded as if smitten with the wand of enchantment. And, in an instant, the new and obnoxious theory, that European knowledge could most rapidly and effectually be imparted *through the medium of the English language*, was exalted to the well-earned honour of a station amongst the legislative enactments of the British Government in India.

V. In conclusion, "his Lordship in Council directs, that all the funds which these reforms will leave at the disposal of the Committee, be henceforth employed in imparting to the native population, a knowledge of English literature and science, through the medium of the English language."

The amount of funds already saved by these reforms, is very considerable; and every year it will be increasing in almost geometrical progression. So that, ere long, the Government Committee will have the handsome sum of *nearly thirty thousand*

*pounds Sterling annually** at their disposal, for the promotion of “ English literature and science, through the medium of the English language.”

Having thus briefly illustrated the *nature* and *amount* of the change effected by Lord W. Bentinck’s enactment, I shall next proceed, as originally proposed, to consider some of the reasons that tend to vindicate the propriety and excellence of the change, as well as point out some of its legitimate tendencies, and ultimate effects on the national mind of India.

PART II.

We come now, in the *second* place, as originally proposed, to consider some of the *reasons* which tend to vindicate the *propriety* and *excellence* of Lord W. Bentinck’s Indian Education Enactment.

I. But, before adverting to these, it is necessary, first of all, to disentangle the subject from certain grossly erroneous representations, which have filled the minds of some with lugubrious wailings for the past, and fearful apprehensions for the future.

By one of the highest living authorities in Oriental literature, the act has recently been pronounced *exterminating, unjust, impolitic, and ungenerous*.†

These, it must be admitted, are very heavy charges. And if they could really be substantiated, they would amount to a valid prejudication of the whole case. Since it would not be possible to adduce reasons that could vindicate the propriety and excellence of an act that lay justly exposed to charges of so heinous a character.

Let us then subject these, *seriatim*, to an impartial investigation.

1st, The act has been in substance styled, “ An act of extermination against the literature and classical languages of Hindustan.”

From the terms in which it has been spoken and written, one ignorant of the facts might naturally suppose that it threatened to deluge the shores of India with fresh floods of bigotry and intolerance—that it threatened to recall “ chaos and old night” from their long undisturbed slumbers, and reseat them on the throne of worse than Gothic darkness and error. One might suppose, that it was an act which might have been concocted in the barbaric council chamber of Genseric or Attila; or, that it might have issued from the conclave of the Caliphate at the time, when, from the Tagus

* That is, including the annual grant of one lakh of rupees, or £10,000, ordered by the British Parliament to be expended on the education of the natives of India.

† See *Asiatic Journal* for January 1836.

to the Jaxartes, its destroying sword had obliterated the records of every faith, save that of Allah and his Prophet ; or, that it might have formed one of the ruthless decrees of Mahmoud of Ghizni, who, from time to time, " pounced like an eagle from his tremendous eyry amid the snows of Caucasus on poor unhappy India, and having snatched his prey, instantly flew back to his mountain domain," leaving behind him temples desolated, idols trampled in the dust, and the sacred archives of the gods—the written monuments of a literature, and science, and theology, that proudly boasted of an immeasurable antiquity, devoured by the blaze of many a widespread conflagration.

Whatever may be alleged as to this being an exaggerated picture of the opinions and forebodings of certain doating Orientalists, no one at all conversant with their views will be disposed to deny that there is a deep, and broad, and strong foundation for it. Bating the use of hyperbole altogether, language has been employed on the subject that admits of no equivocation and no mistake. The act has virtually, if not actually, been characterized as a scheme for the total extinction of native classical literature—as a project for the annihilation of all the languages of India, vernacular or classical—as a measure for the abolition of all native institutions for native education. And having thus characterized, or rather caricatured, the act, it required neither the wisdom of a sage, nor the vaticinative powers of a seer, to prognosticate that it might involve the most mischievous consequences—that it might tend to alienate the minds of the natives by impressing upon them the conviction that they and their rulers had conflicting feelings and incompatible interests ; that it might be calculated to destroy all respect for the British character, yea, to endanger the stability of the British power ; and, finally, that it might contribute to retard indefinitely, if not altogether to prevent, the intellectual, moral, and religious improvement of the people.

Those who indulge in such retrospective criminations and prospective fears may be sincere in their convictions ; but, most assuredly, they are wofully mistaken. Whether the sudden dissipation of their own congenial dreams may have somewhat excited the heat of indignation which has enveloped the judgment with fumes, while it has quickened the activities of the fancy, it is not for us to say. But certain it is, that they do seem to contemplate the subject through some hazy medium, like travellers in the morning viewing the face of nature through those misty exhalations which distort the forms of things, as well as expand them into disproportionate magnitude.

For how stands the case ? When presented in its bare literality, it is neither more nor less than this. The British Government at one time voluntarily allotted certain funds for the cultiva-

tion of native literature* in certain institutions founded by itself. The same government afterwards deemed it expedient to determine to withdraw these funds, and apply them to the purposes of English education.

Now, it matters not a jot at this stage of our inquiry, whether the government views of expediency in effecting this transfer be defensible or not. The simple question that arises here is, Does the withdrawing of certain funds from the support of a few institutions, originated by government itself, amount to an abolition of all native institutions? Does it amount to an extinction of native classical literature? In other words, is the withholding of direct positive encouragement to the study of native literature equivalent to a direct active discouragement, amounting to general extermination? Why, if common sense has not fled the habitations of man, this determination of withdrawing positive support from native literature, cannot be construed to mean a downright actual suppression of it. It is simply the restoration of the first position of strict neutrality; it is the reassumption of an attitude of non-interference; it is a resolution to do nothing directly and actively, either to uphold or abolish native literature. So far as the British government is concerned, it just leaves it precisely as it existed before its intervention at all, *i.e.*, it resigns the classical literature of India to the patronage and support of those who have cultivated and perpetuated the knowledge of it during the last thirty centuries.

Again, how, or in what conceivable sense, can the application of any funds whatsoever to the purpose of English education, be interpreted as tantamount to an attempt to annihilate all the languages of India, vernacular and classical? As well, surely, might we assert that endowments for encouraging the study of Latin and Greek in this island were destined to exterminate the language which Shakspeare, and Milton, and Addison had rendered classical, with all its provincial dialects! Or, let us refer to a contemporaneous case somewhat parallel. The British government, at the present time, deem it proper to vote an annual grant of money for the cultivation of Popish literature in the college of Maynooth. Now, the same government may, for good reasons, afterwards find it expedient to withdraw this grant, and devote the sum so withdrawn to the encouragement of general English education. Should it actually resolve thus to retrace its steps, could such an act of withdrawal and appropriation, we ask, be designated, with any

* The expression “Native Literature,” for want of a better, is employed here, and in the following remarks, to denote *all native writings* of every description, whether strictly literary, scientific, or theological. It is employed in this all comprehending sense, as exceedingly convenient to prevent the recurrence of constant circumlocution.

semblance of propriety, an act for the abolition of all Popish institutions—for the extinction of all Popish literature—and for the extermination of the Latin and Irish languages? Script of adventitious colourings, and presented in this simple light, the proposition seems too ludicrously absurd to be for a moment entertained. And yet such, and none other in spirit and in letter is the proposition which some of our great Orientalists have been prodigal of their strength in attempting to establish.

2d, The act has been pronounced “unjust.”

But why unjust? At certain intervals during the last fifty years voluntary annual grants have been made by successive governments for the encouragement of native literature in a few institutions established by government itself. Will it be presumed that the government of the day has not a legitimate right to alter, amend, or annul the acts of former administrations? Will it be pretended that it cannot, without breach of faith, divert privileges previously conferred into new and more profitable channels? Will it be disputed, that it cannot without being impeached with the charge of injustice, resume pecuniary grants spontaneously proffered by itself? If it could be shown that at any time when the British smote into the dust the confederacies of the Indian Rajahs and Nawaabs, mounted the throne of the Great Mogul, and wielded the imperial sceptre over a domain more extensive, an empire more consolidated than that of the mighty Aurungzebe, could it be proved that then, or at any subsequent period, the government had really pledged itself, had actually entered into a solemn compact with the representatives of the people of India, to devote *in perpetuity* a determinate amount of funds for the specific purpose of encouraging native literature in certain native institutions;—then, indeed, but not till then, would the sudden or gradual withdrawal of such funds implicate the good faith, the honour, or the justice, of the British government. But as no such pledge was ever given, as no such compact was ever entered into, as the boon conferred was of the nature of pure gratuity, and not of a vested right, as the pecuniary grant bestowed was wholly unfettered by terms or conditions, having no guarantee whatsoever for its permanency but the free will and pleasure of the existing government; what imaginable foundation is there for the outcry of injustice? Is it an outcry that can be tolerated without stultifying the free deliberations of all legislative councils, nullifying their peculiar and inalienable rights, and establishing a principle which may serve to eternize error, as well as attach the seal of unchangeableness to truth?

3d, The Act has been pronounced “impolitic.” But why impolitic? If it could be shown that the native population *generally* would, as has been asserted by some, be filled with dismay and thrown into alarm lest this Act of the Supreme Government

might issue in "the extinction of their classical literature," as well as prove "a preliminary step to an authoritative interference with their religion," then might the Act which was naturally calculated to strike so dangerous a panic into the popular mind, be denounced as impolitic. But that such a result is in the remotest degree probable, is without the slightest vestige of evidence. That there should be men, Britons too, prepared to act the part of terrorists on the occasion, need excite no surprise. There are still amongst us those who inherit the spirit of the fraternity that made India and Britain ring with the noise of the mutiny of Vellore. And of late, the ghost of this tragic event has been again evoked from its slumber to scare us with the dread of a repetition of similar dangers.

As the comparison seems to have been actually provoked, let us briefly examine into its validity.

In 1806, the Madras Government passed a resolution to "change the form of the turban, to take off the red mark from the forehead, the ear-rings from the ears, and to prescribe a pattern for the cut of the beard" of its native troops. And this interference with immemorial usage led to the fatal mutiny of Vellore. Immediately the cry was raised from the Ganges to the Thames, shouted by the press, and re-echoed from St Stephen's, that all confidence in the British Government in India had expired, that the spirit of dissatisfaction was universal, and that our Eastern Empire was on the eve of perishing in the eruption of popular fury.

Precisely similar is the cry that has of late been raised by some of the champions of Orientalism. It has not, it is true, been alleged that any body of native troops have mutinied on the present occasion. But certain Muhammadans in Calcutta have, it seems, ventured to petition the Government on the subject of its new Education Act! And this has furnished sufficient ground for all the alarm!

But even were we to grant for argument's sake, that the Madras Costume Act justified in some measure the outcry at home and abroad, what possible analogy exists between it and the Calcutta Education Act? In the former case, it cannot be denied that from the close connection between the customs and the religion of the East, ignorant natives might infer that an Act enforcing an important change in their dress, bore the semblance of a disposition on the part of the British government authoritatively to interfere with their religion too. But in the latter case, there is no ground for even the remotest semblance of a disposition authoritatively to interfere with any of the customs, far less the religion, of the natives. It is merely the British Government partly modifying and partly repealing one of *its own spontaneous enactments*.

Besides, it is clear beyond all debate, that the grounds for the outcry in the former case were unduly magnified. Though there was an official interference with customs held perhaps to be sacred

and inviolate, the spirit of distrust and alarm was decidedly local and partial. Probably not one in a hundred of the people of India ever heard of the mutiny or its originating cause. In the latter case, where there is not even "the shadow of a shade" of the semblance of such interference, the range of imaginary alarm is equally circumscribed. The number of natives directly affected by the proposed education reform, constitutes but an infinitesimally minute fraction of the general population. The advantages at present enjoyed, whatever these may be, are engrossed by a very small body of the learned classes. The great mass of the people are wholly excluded from the benefits of the literary monopoly. Ninety-nine in a hundred know little and care less about its nature, objects, workings, or privileges. And of the small monopolist fraction, in consequence of the judicious provision of the enactment, not one living member is to suffer, whether student or professor, whether secretary or superintendent. All are to enjoy their respective immunities, whether these be stipulated for a limited period or for life. The present incumbents are thus allowed gradually to wear out, or die out. Hence the change from the position of modern support to the condition of old neutrality, will progress so insensibly as to provoke little or no murmuring, and excite little or no active opposition.

But even should we allow that, amid the vague undefined notions of a first surprise, some alarm respecting the "extinction of their literature," and "an authoritative interference with their religion," might be excited in a few unobservant minds. What of that? Would it not prove, like every other ebullition of ignorant clamour, transient as the ruffling of the waters by the passing breeze? Would not the continued good faith and unabated kindness of a paternal government speedily allay all groundless surmises? Would it not, by giving substantial proofs of its own more enlightened views, very soon succeed in dispelling the darkening visions of those idle alarmists who are so apt to be haunted with images of terror? And would not the settled and permanent security which they would find still extended to all they most valued, open up a natural safety-valve for the escape of all heated fancies and doleful presages?

If, then, the withdrawal of funds at one time voluntarily allotted to the encouragement of native literature, cannot be pronounced "impolitic," on the alleged but groundless assumption of exciting a general alarm among the natives, still less can the application of these funds to the diffusion of English literature be so denominated.

So far as regards the favourable disposition of the natives towards the cultivation of the English language, and the learning which it embodies, facts numerous and notorious render the existence of such a disposition altogether incontestable.

About twenty years ago, at a time when Sanskrit, Arabic, and Persian, were entirely in the ascendant, and opened up the only avenues to situations of trust and influence, while their own tongue was strongly repudiated in conducting their own business by the governors themselves, natives of rank and wealth in the metropolis of British India, resolved, of their own accord, to establish a seminary for the cultivation of English literature and science. At the Persian College at Delhi, the once famed capital of the Great Mogul, "numerous applications," says Mr Trevelyan,* "were for a long time made for the provision of some means of instruction in the English literature; and when a teacher came at last to be appointed, the zeal of the Arabic and Persian students to undertake the study of English was so great, that their original classes seemed likely to be deserted." Nor are these solitary cases. Other cities have more or less emulated the example of Calcutta and Delhi. "Many natives also, of the first distinction throughout the country," adds the same competent witness, "have pursued the study of English for many years past, generally under very discouraging circumstances, owing to the difficulty of procuring teachers; and many more have expressed a desire to be furnished with the means of instruction. In short, the study of English is beginning to be considered, throughout India, as a necessary part of a polite education, and it is often referred to as such in the native newspapers, and in common conversation." Will the natives of India, who have thus shown such a decisive predilection for the study of English, be disposed to upbraid the government for allocating a portion of its funds to aid them in the acquisition of it? I trow not. How then, in this view of the subject, can such appropriation of a part of the public funds be denounced as "impolitic."

Again, as concerns the interests and glory of the government itself, its dissemination of its own language and literature, far from being impolitic, seems the only wise and magnanimous policy.

The vast influence of language in moulding national feelings and habits, more especially if fraught with superior stores of knowledge, is too little attended to, and too inadequately under-

* Mr Trevelyan has for some time past been either deputy or acting secretary in the political department of the supreme government. He is a gentleman of rare attainments, natural and acquired, and actuated also by motives of disinterested Christian philanthropy. And, as his high official situation brings him into immediate contact with all classes of natives, he happily renders his facilities of office, and endowments of mind, subservient to the promotion of their best interests. Good cause has India to enrol him as a chieftain in the foremost ranks of her friends, since there is not a measure for the intellectual, moral, or spiritual amelioration of her sons, that does not find in him an able, indefatigable, and effective advocate.

stood. In this respect we are in the rear of nations, some of which we are apt to despise as semi-barbarous. When the Romans conquered a province, they forthwith set themselves to the task of "Romanizing" it; that is, they strove to create a taste for their own more refined language and literature, and thereby aimed at turning the song, and the romance, and the history—the thought, and the feeling, and fancy of the subjugated people, into Roman channels, which fed and augmented Roman interests. And has Rome not succeeded? Has she not saturated every vernacular dialect with which she came in contact, with terms copiously drawn from her own? Has she not thus perpetuated for ages, after her sceptre moulders in the dust, the magic influence of her character and name? Has she not stamped the impress of her own genius on the literature and the laws of almost every European kingdom, with a fixedness that has remained unchanged up to the present hour?

And who can tell to what extent the strength and perpetuity of the Arabic domination is indebted to the Caliph Walid, who issued the celebrated decree, that the language of the Koran should be "the universal language of the Mahaminadan world, so that from the Indian Archipelago to Portugal, it actually became the language of religion, of literature, of government, and generally of common life?"

And who can estimate the extent of influence exerted in India by the famous edict of Akbar,—the greatest and the wisest far of the sovereigns of the House of Timur? Of this edict, an authority already quoted thus wrote, about *six* years ago : "The great Akbar established the Persian language as the language of business and of polite literature throughout his extensive dominions, and the popular tongue naturally became deeply impregnated with it. The literature and the language of the country thus became identified with the genius of his dynasty; *and this has tended more than any thing else to produce a kind of intuitive veneration for the family, which has long survived even the destruction of their power; and this feeling will continue to exist UNTIL we substitute the English language for the Persian*, which will dissolve the spell, and direct the ideas and the sympathies of the natives towards their present rulers."

The "until," which only *six* years ago pointed so doubtfully to the *future*, has, sooner than could have been then anticipated, been converted into an event of *past* history. And to Lord W. Bentinck belongs the honour of this noble achievement. He it was who first resolved to supersede the Persian, in the political department of the public service, by the substitution of the English, and laid the foundation for the same in every department, financial and judicial, as well as political. And having thus by one act created a necessity, and, consequently, an increased and yearly increasing demand for Eng-

lish, he next consummated the great design by superadding the enactment under review, which provides the requisite means for supplying the demand that had been previously created. And this united Act now bids fair to out-rival, in importance, the edicts of the Roman, the Arabic, and the Mogul emperors, inasmuch as the English language is infinitely more fraught with the seeds of truth in every province of literature, science, and religion, than the languages of Italy, Arabia, or Persia ever were. Hence it is, that I venture to hazard the opinion, that Lord W. Bentinck's double Act for the encouragement and diffusion of the English language and English literature in the East, will, long after contemporaneous party interests, and individual jealousies, and ephemeral rivalries have sunk into oblivion, be hailed by a grateful and benefitted posterity, as the grandest master-stroke of sound policy that has yet characterized the administration of the British Government in India.

4th, The Act has been pronounced "ungenerous."

But why ungenerous? If the funds had been abstracted from the support of native literature, and merged into the revenue for general state purposes, there might be, without any attempt to deny the abstract right of doing so, some room for the charge of a want of generosity. The funds, it is true, have been alienated;—but it is only from the encouragement of one kind of literature, to the diffusion of another kind of literature, which, to say the least, seems to be equally well appreciated by the natives themselves. They have been merely transferred from one educational field to another that promises a richer harvest. The *object* proposed is still one and the same, viz., the cultivation of the native mind; but the *mode* of culture has been altered. The old implements of intellectual husbandry have been exchanged for new, improved, and more efficient ones. Where is the lack of generosity manifested here?

More than this. Formerly justice was everywhere administered in India according to Hindu and Mahammadan law, as treasured up in Sanskrit and Arabic; and in the native courts all cases, civil and criminal, were pleaded and recorded in the Persian language, as introduced by Akbar. Hence, were we continually reminded by the advocates of the old system that it was generous, if not necessary, to aid in qualifying natives to assist, in various capacities, in the administration of justice. Now, however, the scales are completely turned. A new code of laws is about to be prepared in English for all India—and all cases will, ere long, be pleaded, or at least recorded, in that language. Was it generous to aid in preparing individuals to act as pleaders, councillors, and assessors under the old system? And must it not be equally generous to do the same under the new? Yea, in this view of the case, are not the best interests of the people more than generously con-

sulted, for, when funds, formerly expended in qualifying for a system about to become obsolete, have been all appropriated to the preparing of agents to act with intelligence and vigour under that which is to be substituted in its place?

Notwithstanding all this, it has still been maintained that native literature has rightful claims on a government that has "usurped the power, and absorbed the revenues of those who were its natural guardians;" and hence, it is concluded, that it was not generous on the part of the British Government to withdraw its support from those colleges for the cultivation of it, which itself had originally established.

There is much confusion of ideas here, as well as not a little mis-statement. If it be insinuated that the resources of the natives have been *so* crippled by our Government, that their own institutions must droop and languish from inability to support them, nothing can be more wide of the truth. There have been all along native colleges in great abundance, in which the classical languages of India, particularly Sanskrit, have been cultivated in the highest perfection. These are as flourishing now, as they have been for centuries past,—rendering the establishment of similar institutions on the part of Government, not only a work of rivalry, but of perfect supererogation. "Government colleges," remarks the editor of the *Friend of India*, with equal precision and truth, "in comparison with the indigenous colleges, are as a pool of stagnant water, compared with the flowing stream of the Ganges. The country needs not the support of Government to keep alive a knowledge of this sacred tongue (Sanskrit.) The patronage under which it flourishes, is not the smile or the gold of a foreign government, but the high dignity and distinction with which classical reputation is rewarded, in the wide circle of native society. That encouragement has hitherto been more efficacious in producing great scholars, than the patronage of the British Government, and for many years to come, this is likely to be the case."

Again, if it be asserted that native literature has claims on the patronage of the Government, and then assumed that the only way of meeting these claims is to support colleges where the study of it may be prosecuted by numbers of native youth; and if this assertion and assumption be held to be correlative, in so much that, if the latter is not, the former cannot be;—then must we, while admitting the validity of the assertion, utterly negative that of the assumption.

There are two objects essentially distinct, the one from the other, viz., the patronage of native literature, and the education of native youth. These objects, though clearly distinguishable, are by no means incompatible. A liberal and patriotic Government may, without inconsistency and without collision, extend its countenance to both; and that Government should decline em-

ploying native literature as the primary instrument of imparting knowledge in the education of native youth, is no reason why, separately and for other ends, it might not effectually patronise it.

To illustrate what has now been advanced, let us suppose that our ancient Scottish literature has rightful claims on the patronage of our home Government. Well, Sir Walter Scott has collected and published some volumes of border songs and ballads; and Mr M'Pherson some volumes of the traditional remains of Celtic poetry. Now, might not Government legitimately extend its patronage to our ancient literature, by conferring honorary titles, or bestowing pecuniary largesses on those who devoted their time and their talents to the work of rescuing from premature decay its most precious relics? But, might not the same Government justly object to the application of any portion of the revenue to the endowment of seminaries on the Tweed or on the Tay, for the purpose of furnishing an education to hundreds of youths, in which the staple article consisted *exclusively* of border legends and Ossianic tales? So in India. Government may deem it expedient, to a certain extent, and for specific purposes, to patronise native literature; while for valid reasons, it may demur at the support of institutions for the *exclusive* cultivation of it, by hundreds of native youth.

Government; in order to cherish and gratify the spirit of literary research, may supply the means of publishing correct editions of standard classical works; it may encourage translations of these into the English language; it may, by honorary titles or pecuniary rewards, stimulate researches into the history, the philosophy, the religion, and the antiquities of Hindustan. All this the Government may do, and much more. To the encouragement of such pursuits within moderate limits, even Mr Ward, with all his horror of Hinduism, would not object. He, himself, in substance, proposed that a society should be formed, either at Calcutta or London, for improving our knowledge of the history, literature, and mythology of the Hindus; that a pantheon should be erected for receiving the images of the gods, cut in marble, a museum also, to receive all the curiosities of India, and a library to perpetuate its literature; that either individuals should be employed in translations from the Sanskrit, or suitable rewards offered for the best translations of the most important Hindu books.

Now, there is already in existence a society, founded by the great Orientalist, Sir William Jones, in Calcutta, for the realization of these very objects. Let the Government, therefore, if it will, constitute this society the official organ for dispensing its patronage of native literature; and let a portion of the public revenue be appropriated to this special object. But there is another and a totally different object, which the Government also professes to have in view—the education of native youth. For the more

effectual superintendence of its educational schemes, the Committee of Public Instruction has been officially organized. Let the Government still continue to repose its confidence in this committee, as the almoner of its bounties in the diffusion of sound knowledge. In this way let the two great objects, the patronage of native literature, and the education of native youth, be kept, as they should always have been, perfectly distinct. Let them not, as before, be again intermingled. Let each be prosecuted separately and apart by itself, under its proper designation. And let not the gratification of literary curiosity, or the prosecution of learned research, however laudable, be ever again confounded with popular education, *i. e.*, the removal of the intellectual and moral degradation of a mighty people.

And should the Government positively decline patronising native literature, within reasonable bounds, through the medium of the Asiatic Society, or any other officially constituted body, let it be taxed with want of generosity in this respect. But let us never suffer the charge to be preferred, *if, for good reasons*, it merely refuses to recognise and cherish native literature, in its wide and all-comprehensive sense, as the sole reservoir for replenishing the native intellect, in a grand scheme of national education.

II. These preliminary remarks have extended to a length most unexpected, but not, it is to be hoped, unprofitable, if they have tended to show that the late Governor-General of India's English Education Act is not justly liable to the grievous charges of extermination, injustice, impolicy, and illiberality towards native literature, which have been so profusely heaped upon it.

Disembarrassed of all such tortuous and irrelevant charges, the subject under review resolves itself into a very simple statement of fact, and as simple an inquiry consequent thereon.

Here is the statement of fact:—The Indian Government has now determined to repudiate the employment of native literature, as the leading branch of study in the education of native youth. And the inquiry that arises is:—Has the Government, in this determination, done right or wrong? Has it acted wisely or unwisely? Are its reasons valid or invalid?

As we maintain the affirmative, we must now proceed to adduce our proofs.

In order to understand these aright, we must start with asking, What is meant by education? In its highest and noblest sense, it must denote *the improvement of the mind, in all its capacities, intellectual, moral, and religious*. But let us adopt what definition we may, let us reduce it within its narrowest limits, let us restrict it to the mere formation of the intellect, and the question still remains, How is the intellect to be formed or cultivated?

Is it by the inculcation of error or the introduction of truth? Doubtless by the latter, will all respond with one acclaim.

The next step, then, is to apply this indisputable test, or canon, to Oriental literature. Will it abide the application or not? If we were to give implicit credit to some of its idolizing eulogists, it would.

It has been lately declared that, to the natives of India, their own writings are invaluable, not merely as the repositories of their religion and laws, but on account of their salutary influence in maintaining amongst the people a "respect for science, a veneration for wisdom, a sense of morality, a feeling of beauty, a regard for social ties and domestic affections, an admiration of excellence, and a love of country." If *all* this were *true*, and if it were *the whole truth*, one might be at a loss to know how to vindicate the conduct of Government in so summarily resolving to banish native literature from its intellectual gymnasia. But the moon has two faces, one very dark, and the other faintly luminous. And so we suspect has Oriental literature. The luminous side has now been presented to us in its fairest array; but we must not forget that there is a dark side too; and that it has been painted in such gloomy colours, that Cimmerian, or Egyptian darkness, would fail in supplying representative emblems of it. To the all-comprehending system, or vast ocean (as an Asiatic would term it) of Oriental literature, some would not scruple to apply, by way of accommodation, the cutting satire of Ferdusi, respecting the imperial splendour of the court of Ghizni: "The magnificent court of Ghizni," said he, "is a sea; but a sea without bottom and without shore; I have fished in it long, but have not found any pearl."

In this, however, as in all other cases, truth will be found to be intermediate between the extremes. Let us freely concede that the literature of Hindustan contains a proportion of what is sound, beautiful, and true, in principle, imagery, and fact, and that it embodies a hundred-fold more of what is *original and curious*, than is to be found in the *ancient* literature of any other nation in or out of Christendom: and what of all this concession? The grand question still recurs:—Is it not one thing to regard a literature as an inexhaustible field for literary, scientific, and theological research; and quite another to cherish it as the sole nursery of intellect, morals, and religion? And in spite of occasional truths, beauties, and excellencies, is it not true that Oriental literature is throughout impregnated with a great deal more of what is false in principle, erroneous in fact, and, by consequence, injurious in moral tendency?

That the truth of this *could* be shown, is beyond all controversy. To advance *all* the proofs, would be to transcribe the greater part, by far, of those enormous piles of writings which

ages of "learned and laborious trifling" have accumulated. This would be impossible. In any case, therefore, we should be obliged to rest satisfied with a few gleanings which might serve *as specimens* of the materials which compose the greater part of the huge misshapen mass.

In the selection of such specimens, we would not require to roam over the wide field of Oriental literature. As was shown in the numbers of this Magazine for March and April last, the old Government Committee published or patronised, to a great extent, works of native authorship, for the express purpose of being employed as class-books in the colleges established or superintended by them. These works, therefore, we should have a right to consider as the best and most useful to be found in the classical language of India, and consequently, in the estimation of the committee, the best adapted for the instruction of Indian youth. Of course, in selecting our specimens from these publications, the most jealous Orientalist could not charge us with acting unfairly towards his favourite theme.

Did our space admit of it, we might here present the reader with extracts from these, the choicest works of Hindu literature, which would demonstrate that in them are taught:—1st, Things frivolous and useless. 2d, False chronology and history. 3d, False geography and astronomy. 4th, False civil and criminal law. 5th, False logic and metaphysics; and, 6th, False morals and religion. After such a statement, need one word more be added in vindication of an act that proposes to sweep away all such false systems from the Government schools and colleges for the instruction of youth.

Still, the friends of Oriental literature plead hard for a suspension or modification of so severe a verdict. One of these has lately reminded us, that it is "a prejudiced and ignorant criticism that looks only for blemishes in the literature of the East." Would to God that this literature were such, that it really required the scrutiny of a prejudiced and ignorant critic to detect its blemishes! What! is it insinuated by this remark, that the blemishes are so few, that the microscopic eye of prejudice alone could discover them; and so slight, that the blundering gaze of ignorance alone could magnify them into serious faults? If so, then do we throw down the gauntlet, and declare (while we challenge any Orientalist living to disprove, by written documentary evidence, the declaration) that the foulest blemishes pervade the entire mass; that they pervade it to the extent of composing the *main part* of its ingredients, and that instead of being isolated spots, which would elude the glance of any eye save that of prejudiced criticism, they are the real or supposed excellencies which may truly be characterized as isolated spots, thinly strewn over

the vast surface, like rare islets of verdure scattered over the great African desert !

Again, it has been alleged, that if Oriental literature be superseded on account of its blemishes, every other literature, even that of England, must be laid aside too, since the latter is not without its "foul spots." Never was there a comparison that would appear more unfair and disingenuous. The literature of England has, it must be admitted, its foul spots. It has its idle and frivolous publications ; it has its works that inculcate false principles in science, in morals, in religion. But are they *all* of this description ? Is the greater part, or even the one-half, of this description ? If not, rather if the greater part be of an entirely contrary character, or even so large a proportion of it, as to supply a complete course of sound knowledge, unmixed with error in every branch of inquiry, literary, scientific, and theological, then do we hold it to be "foul scorn," to compare the *universal* literature of England to the *universal* literature of India, which cannot produce a single volume on any one subject that is not studded with error, far less a series of volumes, that would furnish any thing bearing the most distant resemblance to a complete range of accurate information in any conceivable department of useful knowledge.

Once more, the study of the Indian classics, as they have been politely designated, has been defended on the ground of its being analogous to the study of the Greek and Roman classics in Great Britain. Never was there a more fallacious analogy.

In Britain, the study of the Greek and Roman classics forms but a *fraction* of a collegiate course of instruction. In the Sanskrit and Mahammadan Colleges of the East little else has been taught ; and till of late nothing except the niceties and subtleties, the extravagant legends, and worse than fantastical speculations of the Indian classics.

In Britain, whatever injurious impressions might otherwise be produced in the mind by the perusal of the Greek and Roman classics, are more than neutralized by another and a higher species of teaching, even that of Christian tuition, whether in the domestic circle, or in the public sanctuary. In India, there is nothing to neutralize the evil ; no true religion instilled into the youthful mind to counteract the pernicious influences of what is false.

In Britain, both teachers and taught know and acknowledge that the religion of Saturn and Jupiter is not only a false, but a *dead* religion, wholly divested of the influence which it once exerted over the European mind ; and that the writings which unfold its doctrines and its practices are possessed of no divine authority. In India, the religion of Brahma is still a *living* religion, fraught with malignant energy, and operating with undisputed sway on the understanding and the consciences of millions.

There, too, the classics that are its repositories are studied, not as mere literary productions, but as divine scriptures; works that either issued directly from the mouth of Brahma at the time of the creation, or were subsequently written under his immediate inspiration. Every thing contained in them is regarded as sacred truth, every thing enjoined in them as sacred law, having the stamp and signature of divinity. And to make assurance doubly sure, they have been taught and expounded in the government institutions, to heathen youth, by Brahmans or heathen priests, whose duty, and profession, and interest it is, to maintain their authority as imperative and supreme in science, law, morals, and religion.

In circumstances so absolutely diverse, does it not seem to savour of something like impertinence to say, that the study of the Greek and Roman classics in Great Britain bears any analogy to the study of the Indian classics in seminaries established along the banks of the Ganges?

Thus it appears that every attempt to defend the Indian classics as the exclusive or even chief instrument in the education of native heathen youth, only recoils with more deadly force on the strongholds of the unhappy defenders.

Seeing, then, that whatever definition of education may be adopted, it must exclude the inculcation of error; and seeing that the Indian classics abound throughout with radical errors and fatal untruths, was not the Government amply justified in resolving to banish these from its schools and colleges? Was it not more than justified in refusing any longer to expend its revenues in hiring students to learn, and professors to teach, what is notoriously false in history and chronology, in geography and astronomy, in logic and metaphysics, in civil and criminal law, in morals and religion; enforced as all such instructions were and must be, by the overawing influence of sages, and the uncontrollable authority of the gods.

And if the government be thus fully justified in dispensing with the Indian classics, interwoven as they are throughout with error, in the instruction of native youth, it requires not a single additional sentence to vindicate its conduct in substituting in their place the wide range of the English classics, in all their purity of sentiment and plenitude of discovery in every department of literary and scientific research.

III. Having now concluded, for weighty reasons, that the Government acted wisely in supplanting Oriental literature in its native institutions by the improved literature and science of Great Britain, it remains for us to inquire whether it decided with equal wisdom in ordaining the English language to be employed as the medium of its communication.

There was a three-fold choice :—1st, The vernacular dialects of India, which differ from each other as much, and many of them a great deal more, than French, Italian, Spanish and Portuguese from each other. 2d, The learned languages of India, Sanskrit and Arabic. 3d, The English language.

The first of these, or the vernacular dialects, have been declared to be inadequate even by the Orientalists themselves. One of the greatest Sanskrit scholars of the age has declared that they are “utterly incapable of representing European ideas ; they have no words wherewith to express them.” To the Bengali, the spoken language of *thirty* millions of people, one of our Calcutta wits was tempted to apply the account that a well-known character once gave of himself :—

Deformed, unfinished, sent before its time
Into this breathing world, scarce half made up,
And that so lamely and unfashionably,
That *Pandits* bark at it, if it but ope its mouth.

By common consent, then, the choice lay between Sanskrit and Arabic on the one hand, and English on the other. But what, it has been asked, What ! hesitate for a moment between indigenous languages and a foreign tongue, received as media for the impartation of knowledge ? The question seems plausible, but extremely fallacious. *If* Arabic and Sanskrit were *living spoken* languages throughout India, we confess there might be room for hesitation. But this is not the case. These are no more living spoken languages in India, than Greek and Latin are in our day in Great Britain. They are in the strictest sense of the term, *dead* languages, and as such, quite as much unknown to the vast majority of the people of India, as any foreign tongue that can be named. The subject is thus placed in a totally different light from that in which jealous Orientalists usually present it. This only accurate view of it proves to us that the choice lay, not between two living spoken languages and a foreign tongue, but between two dead languages and a foreign tongue ; that is, the choice actually lay between two unknown eastern languages, and an unknown western language. The time and labour demanded of a native of India, whose vernacular tongue is the spoken dialect of his province, for mastering the former, will be equal to, if not greater, than the time and labour required for the latter. In the case of Sanskrit, both time and labour will be prodigiously greater. For this we have the highest possible authority, even that of the accomplished scholar, the late Rajah Rammohun Roy :—“The Sanskrit language,” said he in a memorial to Government, “is so difficult that *almost a lifetime* is necessary for its acquisition,” whereas *almost a tithe* of an ordinary lifetime is in general sufficient to enable an intelligent native youth to master the English.

But even supposing that the time and labour, in both cases,

were the same, we should have still to ask, Which of the two, when acquired, would answer the destined purpose best? That is, which of the two would form the most valuable instrument for the impartation of European knowledge? Here, at least, we need not pause for a reply. Let the native youth spend his time and labour in surmounting the difficulties of Sanskrit, and what European knowledge will it convey to him? Only a few scraps and fragments, which appear drooping like sickly exotics in a foreign soil. Let him expend a fraction of the same toil in acquiring English,—and is he not at once presented with the key of all knowledge—all the really useful knowledge which the world contains?

Who, then, will hesitate in affirming that, in *the meantime*, the Government has acted wisely in appointing the English language, as the medium of communicating English literature and science to the select youth of India? And who will venture to say, that the wisdom of the Act would be diminished, if it guaranteed the continuance of English as the medium, until the living spoken dialects of India became ripened, by the copious infusion of expressive terms, for the formation of a new and improved national literature?

PART III.

What we proposed to consider in the *third* place, was the effect likely to be produced on the national mind of India by the late Governor-General's English Education Act.

Most heartily do we concur in the soundness of a remark recently put forth in a contemporary journal, that, “to extend a *smattering* of English throughout India, is to do little good,—that a command of the English language sufficient for the ordinary purposes of life (such as copying letters and keeping accounts) is quite compatible with gross ignorance and inveterate superstition.” So palpable a truism seemed scarcely to merit so grave an announcement. *Things*, not *words*, knowledge, not mere speech, must, beyond all doubt, be taught, in order to insure a decided change in the notions and feelings of any people; and that in India, as in England and Scotland, there will be a great deal of superficial English acquirements diffused through the mass that can do little real good, is what any enlightened observer of man and manners must be prepared to expect,—but it is a gross misrepresentation of the designs of Government to insinuate, that its object is to reduce English instruction to “a thin unsubstantial vapour, by spreading it over the largest possible surface.” No; the object of Government is everywhere to encourage the pursuit of it, and, in great central stations, to “condense it in a solid permanent form, in bodies favourably circumstanced for its preservation, like the

Hindu College of Calcutta," *i.e.*, to impart "an English education of a high description."

The really proper, and only relevant question, therefore, is,—What will be the effect of a "high English education," similar to, or even more advanced than, that which is communicated in the Hindu College of Calcutta?

One grand effect, wherever *such* an education is imparted, will be the demolition of the superstitions and idolatries of India. For proofs of this position we appeal to theory and to facts.

The theory is this: In India all the systems of knowledge are regarded as sacred, being contained in books which are accounted of divine authority. All of these are thickly interspersed with glaring errors; consequently, it is impossible for young men to complete a course of "high English education" without discovering that the truths of our history, chronology, and science generally, come into constant and fatal collision with the opposing errors in their own systems. The sacred books, or Shasters, being thus shown to abound with demonstrable errors, become at once stript of their divine authority,—and this once accomplished, the superstitions and idolatries which are upheld, *solely on the credit of these books*, must sink into annihilation.

For facts to substantiate the truth of this theory, we might with confidence appeal to the results already achieved by the General Assembly's Missionary Institution in Calcutta. But, for the sake of the Orientalists, we prefer appealing to the effects produced by the Government Hindu College there; and to make the appeal the more forcible, we shall adduce the *unsuspicious written testimony of the natives themselves*.

In reference to a Hindu youth, about the time that he was a candidate for Christian baptism, his father thus wrote in one of the native newspapers: "I sent my son to the Hindu College, to study English, and when he had risen to the fourth class I thought he had made some progress in English knowledge; I therefore forbade his going to the college, *for I have heard that the students in the higher classes of the college become Nastiks,*" (*i.e.*, infidels, or unbelievers in Hinduism.)

The once Brahman, but now Christian, editor of the *Inquirer* newspaper, who himself received his English education at the Hindu College, thus strongly testifies: "The Hindu College, under the patronage of Government, *has*, as indeed it *must* have, destroyed many a native's belief in Hinduism. How could a boy continue to worship the sun when he understood that this luminary was not a *devatah*, (a divinity,) but a mass of inanimate matter? How could he believe in the injunctions of such Shasters as taught him lessons contrary to the principles inculcated by his lecturer in natural philosophy? The consequence was, that the castle of Hinduism was battered down. *No missionary ever taught us, for*

instance, (meaning himself, the editor,) to forsake the religion of our fathers ; it was Government that did us this service."

The *Reformer*, another English newspaper, conducted by a native editor, and the organ of a large and influential body of educated Hindus, contrasting the fruits of ordinary missionary exertion with those realized by the Hindu College, thus proceeds : " Has it (the Hindu College) not been the fountain of a new race of men amongst us ? From that institution, as from the rock from whence the mighty Ganges takes its rise, a nation is flowing in upon this desert country, to replenish its withered fields with the living waters of knowledge ? *Have all the efforts of the missionaries given a tithe of that shock to the superstitions of the people which has been given by the Hindu College ?* This at once shows that the means they pursue to overturn the ancient reign of idolatry is not calculated to insure success, and ought to be abandoned for another which promises better success."

Without being at all pledged to the accuracy of this *comparative* estimate, we hold such *genuine native* testimonies to be conclusive as to the operative power of a "high English education" in overturning the superstitions and idolatries of India.

Now, if there be any truth in the axiom, that "like causes will, in similar circumstances, produce like effects," are we not constrained to admit that institutions, similar to the Hindu College of Calcutta, planted in other central stations, will in time produce identical results ? Well, this is what the Government Committee, in virtue of Lord W. Bentinck's Act, is commissioned to undertake. Already has the Committee a disposable sum of more than £15,000 annually, and ere long their annual supply will amount to little short of £30,000. And there is, we have been credibly informed, a strong disposition on the part of the Home Government, greatly to increase this sum. Even since the passing of Lord W. Bentinck's Act, *four new institutions* have been organized in large towns along the Ganges, after the model of the Calcutta College. And every year fresh additions will be made to the number.

What, then, will be the *ultimate* effect of these yearly augmenting educational forces ? We say *ultimate*, with emphasis, because we are no visionaries. We do not expect miracles. We do not anticipate sudden and instantaneous changes. But we do not look forward with confidence to a *great ultimate revolution*. We do regard Lord W. Bentinck's Act as laying the foundation of a train of causes which may for a while operate so insensibly as to pass unnoticed by careless or casual observers, but not the less surely as concerns the great and momentous issue. Like the laws which silently, but with resistless power, regulate the movements of the material universe, these educational operations, which are of the nature and force of moral laws, will proceed onwards till

they terminate in effecting a universal change in the national mind of India. The sluices of a superior and quickening knowledge have already been thrown open ; and who shall dare to shut them up ? The streams of enlivening information have begun to flow in upon the dry and parched land, and who will venture to arrest their progress ? As well might we ask with the poet :—

“ Shall burning Etna, if a sage requires,
Forget her thunders, and recall her fires ?
When the loose mountain trembles from on high,
Shall gravitation cease, while you go by ? ”

But highly as we approve of Lord W. Bentinck’s enactment, *so far as it goes*, we must, ere we conclude, in justice to our own views, and to the highest and noblest cause on earth, take the liberty of strongly expressing our own honest conviction that *it does not go far enough*. Truth is better than error in any department of knowledge, the humblest as well as the most exalted. Hence it is that we admire the moral intrepidity of the man who decreed that, in the Government institutions of India, true literature and true science should henceforth be substituted in place of false literature, false science, and false religion. But while we rejoice that true literature and science is to be substituted in place of what is demonstrably false, we cannot but lament that no provision whatever has been made for substituting the only true religion—Christianity—in place of the false religion which our literature and science will inevitably demolish.

We are aware that plausible views of political expediency, and certain admitted peculiarities in our position in India, *seem* to forbid the interference of Government in *directly* communicating a knowledge of Christianity to its native subjects. Into such views *we* could never enter. Our firm belief has always been, that if there were the *will*, means *might be* devised that would obviate all *reasonable* objections. But be this as it may, we cannot help regarding the absence of all provision for the inculcation of Christian truth, as a grand omission—a capital deficiency. If man had been destined merely to “ strut his little hour” on the stage of time, and then drop into a state of non-existence, it would be enough to provide for the interests of time. But the case is widely different, when reason and revelation constrain us to view him as destined to be an inhabitant of eternity—an inheritor of never-ending bliss or never-ending woe. Surely, in this view of man’s destiny, it is, in the scale of divine magnitude, but a pitiable and anomalous philanthropy after all, that can expend all its energy in bedecking and garnishing him to play his part well on the stage of time ; and then cast him adrift, desolate and forlorn, without shelter and without refuge, on the shoreless ocean of eternity.

But we are persuaded, that even time can never be *rightly* pro-

vided for by any measure that shuts eternity wholly out of view. So inseparably and unchangeably connected, in the wise ordination of Providence, are the best interests of time, and the best interests of eternity, that one of the surest ways of providing aright for the former, is to provide thoroughly and well for the latter. Our maxim, accordingly, has been, is now, and ever will be this:—*Wherever, whenever, and by whomsoever, Christianity is sacrificed on the altar of worldly expediency, there and then must the supreme good of man lie bleeding at its base.*

But because a Christian government has chosen to neglect its duty towards the religion which it is sacredly bound to uphold, is that any reason why the churches of Britain should neglect their duty too? Let us be aroused, then, from our lethargy, and strive to accomplish our part. If we are *wise in time*, we may convert the act of the Indian Government into an ally and a friend. The extensive erection of a machinery for the destruction of ancient superstition, we may regard as opening up new facilities, in the good providence of God, for the spread of the everlasting Gospel; as serving the part of a humble pioneer in clearing away a huge mass of rubbish that would otherwise have tended to impede the free dissemination of divine truth. Wherever a government seminary is founded, which shall have the effect of battering down idolatry and superstition, there let us be prepared to plant a Christian institution that shall, through the blessing of Heaven, be the instrument of rearing the beauteous superstructure of Christianity on the ruins of both.

Already has the Church of Scotland nobly entered upon the great field; but let her remember that she has only crossed the border. Already has she taken up a bold and commanding position in front of the enemy; but let her not forget that the warfare is only begun. Let her arise, and in the name of the Lord, march forward to take possession of the land. Already has she given evidence of the possibility, and an example of the mode of turning the Government schemes of education to profitable account. Where the Government had established its first English College, there did she station her first missionaries, and plant her first Christian institution. And some of the most talented of the young men reared in the Government College, became, through the grace of the Divine Spirit, her first converts, the first-fruits of her missionary labours in Hindustan.

We have often wondered at the boldness of the conception of a celebrated statesman, who, when taunted on occasion of the last invasion of Spain by France, as to the diminution of British influence, and the declension of British interests in the counsels of Europe, which that event seemed to indicate, rose up in the British senate, and in substance made the magnificent reply:—“ While others were torturing their minds on account of the supposed disturbance of the equilibrium of power among the European

states, I looked at the possessions of Spain on the other side of the Atlantic : I looked at the Indies, and I called in the new world to redress the balance of the old."

What is there to prevent the Church of Scotland * from attempting to emulate in a much higher and holier sense, the magnanimous spirit of this reply ? If she awake and arise and put forth all her latent energies in behalf of the perishing heathen, may she not, in reference to the glowing prospects of Christianity in the East, be yet privileged to show that, at a time when many upbraided her with the diminution of influence at home, and others were racking their ingenuity in adjusting the disturbed equilibrium of her power, she looked at the dominions of idolatry across the great ocean ; she looked at the Indies ; and, through the blessing of God, called in a new church to redress the balance of the old ?

* The reason why the Church of Scotland is here singled out for special notice is, that the whole of the preceding article happened to be originally inserted in the "Church of Scotland Magazine." The Author, however, equally rejoices in all the real success that has attended the Missionary labours of other Churches and Societies, and unites with all that sincerely love the Lord Jesus in earnest prayer and supplication for their increasing prosperity.

APPENDIX.

THAT the present Governor-General of India, Lord Auckland, is resolved to pursue the enlightened policy of his predecessor, in the way of encouraging the Education of the Natives, will appear from the following Resolution:—

“General Cons., 24th August 1836.

“ Read Report of the General Committee of Public Instruction, dated July 26, 1836, on the measures taken by them in respect to Education during the year 1835.

Ditto Minute by Mr SHAKESPEAR on the Committee's Report.

RESOLUTION.

The Governor-General in Council, having read and duly considered the papers referred to, expresses his unqualified approbation of the industry and ability with which the Committee have applied themselves to the execution of their trust, and his satisfaction at the extension which has been given to public instruction in India, at the intention of the Committee, to continue the encouragement which had previously been afforded as well to the vernacular as to the English languages, and at the readiness which is evinced by all classes of the community, to avail themselves of the advantages of Education.”

That Lord W. Bentinck's English Education Act has not been allowed to remain a dead letter, will best appear from the following extracts from the official Report of the Government Committee of Public Instruction, dated, Calcutta, the 26th July 1836. The Report has been drawn up in a great measure by one of the most active members of the Committee, Mr Trevelyan, whose name has already been mentioned more than once with deserved honour in the preceding pages. Though dated July 1836, the Report is chiefly occupied with the Committee's proceedings for the year 1835. Respecting the most important Act of this year, the Committee thus remark:—

“ This year constitutes *an epoch* in the history of our Committee. In the early part of it, a well defined principle of action was for the first time prescribed to us,* and the remainder of it was occupied in bringing the system, with the superintendence of which we are intrusted, into gradual conformity with that principle. Our arrangements for this purpose are now nearly completed.

The General Committee consists at present of 17 Members, one of whom (the Secretary to Government for this department) is so *ex-officio*, two are elected in rotation by the native managers of the Hindu College, and the rest are appointed by Government indiscriminately from among the society of the capital. None of them are paid. The Secretary alone receives a salary of 500 rupees a month.

The transaction of business is very much expedited by the appointment of Sub-Committees, chosen from among the Members of the General Committee. There is a standing Sub-Committee for the management of our Finances, another for the selection of Books, and other instruments of instruction, another for the selection of School Masters, and one for each of the Colleges at, and in the immediate neighbourhood of, Calcutta,

* The important Paper dated the 7th March, A.D. 1835, is now the rule under which we act.

besides others which are occasionally appointed for temporary purposes. The Members of the Sub-Committees are generally proposed by the President, and approved by the Members of the General Committee. They usually transact their business by meeting in person, and they send up their recommendations to the General Committee, which adopts or rejects them as they think proper. The Sub-Committees seldom consist of more than three Members, who are selected with a particular reference to their own wishes and means of information. The President and Secretary are Members of all the Sub-Committees.

The following Seminaries were established previously to the year 1835 :—

English.	Hindu (Anglo Indian) College. Calcutta,..... { Mahamadan College. } Sanskrit College. Maulmain,..... — In the ceded Burmese territory. Hugli,..... — About 30 miles north of Calcutta. Moorshedabad,— Farther up the Ganges. Bhaugulpore,... — Still farther up do. Benares,..... { English Seminary. } Sanskrit College. English. { Saugor,..... — On the Nerbuddah, central India. } Allahabad, — At the junetion of the Jumna and Ganges. } Agra. Delhi,..... { English College. } Oriental College.
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The following were established in the year 1835 :—

English.	Medical College, Calcutta. Pooree,..... — In Orisa, the seat of the celebrated temple of Jug-Gawahati,..... — In Assam, N. E. of Bengal. [gernath. Dacca,..... — Eastern division of Bengal. Patna,..... — On the Ganges. Ghazeepore,... — Below Benares. Meerut,..... — In Northern India, beyond Delhi.
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And the following are now in the course of being established, and will be reported on at the beginning of next year :—

English.	Rajshahi,..... — N. E. of Bengal. Juhbulpoor,..... — Central India. Hoshungabad,... — Do. Do. Furruckabad,... { Both N. E. of Agra. Bareilly,..... } Ajmere, — Rajputana, or Rajasthan.
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Being in all 27 Institutions, and it has been resolved to establish another at Sehore, if the neighbouring native states will consent to bear half the expense.*

Each of these Institutions is under the charge of a local Committee selected from among the European and Native gentlemen of the place, who take the greatest interest in the cause of Education. In all the recently formed local Committees, the duties of Seeretary, which are very light, are performed gratuitously. The officers of the seminaries are in every respect under the orders of the local Committees, and the local Committees are in every respect under the orders of the General Committee.

* From this it will appear, that within little more than a twelvemonth after the passing of Lord W. Bentinck's Act, the number of English Institutions has been more than doubled,

In extending our operations, we endeavour to keep two objects simultaneously in view. We try to widen the foundations of the system, at the same time that we consolidate and improve it. It would be our aim, did the funds at our command admit of it, to carry the former process on, until an elementary school for instruction in the vernacular language should be established in every village in the country, and the latter, until a college for western learning should be endowed at the principal town of every Commissionership, or circle of two or three Zillahs, and ultimately in every Zillah.

When a school at any principal station has been established for a sufficient time, it will become our object to engraft a College upon it. For this purpose, when circumstances admit of our effecting it, a qualified person is appointed on a handsome salary, who holds the united office of "Principal and Professor." In the former capacity he is charged with the entire control of the Institution, subject to the authority of the local Committee, and in the latter he gives personal instruction to the more advanced pupils in some branch of knowledge. As the necessity arises and means are found available, more Professors are appointed. We consider it of importance that both Masters and Professors should reside in the immediate neighbourhood of the Institution, and for this purpose we are always ready, when we have funds at command, to build houses for them, which they occupy rent-free.

The first Lectureship which we shall always wish to see established, as the studies of the youths in our institutions become more advanced, is one on "English Composition and Literature." The object of this is not merely to enable the young men in the senior classes to acquire a good style of English composition, but also to give them a general acquaintance, before they leave the college, with the extent and nature of the existing English literature. We expect, by these means, to increase their taste for reading, at the same time that we enable them to select proper subjects for study in after life. In order to serve as a class-book for these lectures, we have induced the School Book Society, by offering to take half the impression, to undertake the publication of a Book of Selections* from the English poets from Chaucer downwards, in the order of their dates, and we shall shortly commence the preparation of a corresponding volume in prose.

As another means of enabling the pupils to cultivate and indulge a taste for reading, we have resolved to annex a good library to each institution. A supply of entertaining and instructive juvenile books has been ordered by us from the United States of America, part of which has already arrived, and we have prepared, with great care, a list of standard works which will form the staple of these libraries. Raja Bejai Govind Sings's donation of 20,000 rupees, has been appropriated to this object, and a bookseller at this place has contracted to supply us with from 6 to 14 copies of each book included in the list,† at about the London cost price. We are in great hopes that the libraries will receive many accessions from donations of books by persons anxious to promote the spread of knowledge in this country.

Next in order to a Professorship of Literature, we conceive it to be desirable to proceed to establish at each of our Institutions, a Professorship of Mathematics and Natural Philosophy. Law would occupy the third

* The Selection was made by Captain D. L. Richardson.

† Though this list does include many of the best books in the English language, it cannot but be regretted, that, for some unaccountable reason, it also includes some of the very worst. For the insertion of some of these, no apology whatever can be framed, that can stand the test of truly enlightened reason, far less the application of Christian principle.—A. D.

place, but at present this branch of instruction is attended with many difficulties, arising from the number of conflicting systems of law which prevail in this country, and the various languages in which they are embodied. The labours of the Law Commission will, we hope, soon supply a condensed body of Anglo-Indian Law in the English and Vernacular languages, and it will then be proper to adopt measures to procure qualified legal instructors for each of our more important seminaries. We conceive that great advantages must result to the judicial administration from encouraging the best educated, who are also, we hope, the most moral and upright of the Native youth, to seek employment in it.

We are deeply sensible of the importance of encouraging the cultivation of the vernacular languages. We do not conceive that the order of the 7th of March precludes us from doing this, and we have constantly acted on this construction. In the discussions which preceded that order, the claims of the vernacular languages were broadly and prominently admitted by all parties, and the question submitted for the decision of government, only concerned the relative advantage of teaching English on the one side, and the learned Eastern languages on the other. We, therefore, conceive that the phrases "European literature and science," "English education alone," and "imparting to the native population a knowledge of English literature and science through the medium of the English language," are intended merely to secure the preference to European learning taught through the medium of the English language, over Oriental learning taught through the medium of the Sanskrit and Arabic languages, as regards the instruction of those natives who receive a learned education at our seminaries. These expressions have, as we understand them, no reference to the question through what ulterior medium such instruction as the mass of the people is capable of receiving, is to be conveyed. If English had been rejected and the learned Eastern tongues adopted, the people must equally have received their knowledge through the vernacular dialects. It was therefore quite unnecessary for the Government, in deciding the question between the rival languages, to take any notice of the vernacular tongues, and consequently we have thought that nothing could reasonably be inferred from its omission to take such notice.

We conceive the formation of a vernacular literature to be the ultimate object to which all our efforts must be directed. At present, the extensive cultivation of some foreign language, which is always very improving to the mind, is rendered indispensable by the almost total absence of vernacular literature, and the consequent impossibility of obtaining a tolerable education from that source only. *The study of English, to which many circumstances induce the Natives to give the preference, and with it the knowledge of the learning of the West, is, therefore, daily spreading.* This, as it appears to us, is the first stage in the process by which India is to be enlightened. The natives must learn before they can teach. The best educated among them must be placed in possession of our knowledge, before they can transfer it into their own language. We trust that the number of such translations will now multiply every year. As the superiority of European learning becomes more generally appreciated, the demand for them will, no doubt, increase, and we shall be able to encourage any good books which may be brought out in the native languages by adopting them extensively in our seminaries."